A True ACCOUNT of the

BEHAVIOUR, CONFESSION, AND Last Dying SPEECHES

Of the Criminals that were Executed at TYBURN,

On *Monday* the 8th. of *May*, 1693.

9. March. 1693.

ON *Saturday* the 20th of *April*, 1693 twenty Malefactors were condemned at Justice Hall, in the *Old-Baily*, *London*, viz. 15 Men, and 5 Women. On the *Lords-Day* following, the *Ordinary* preached twice to them, from the 13th *Verse* of the 28th *Chapter* of *Solomon's Proverbs*, viz. *He who hides his Sins, shall not prosper, but he who confesses and forsakes them, shall find Mercy.* The first Observation was, That there is a great Natural Prones in the Heart of every Sinner, to conceal his Sin. *Firſt*, By a downright Denial of it. Others cover their Impieties by falſe Appeals to God's Omniſcience, as if they were Innocent. This is direct Atheiſm, and virtually to draw a Curſe upon themſelves. Others invent Exceuſes and Extenuations, tho ſuch pretended Pleas for ſinning, cannot cover the Shame of its Nakedneſs and Deſilement. The Lord's very Eyeſight, when he moſt contracts his Sight, and ſeems not to make any Inquiſition, yet try the Children of Men. *Their Sins they denie, or concealed, yet are bound up, as Court-Rolls of Indictment to be brought forth and traverſt to the Sinner's Self-condemnation, Shame and Confuſion*; Deut. 22. 34. Others cover their Impieties by hiding Sin. It is ſo foul a Monſter, that tho Men be pregnantly earneſt in committing it, yet they hate to own and acknowledge this Helliſh Brood. When it is concealed, the Prince of Darkneſs holds the Sinner faſter in his Captivity. Hereby Sin grows Maſterly, yea, like a Diſeaſe cheriſhi; it proves more deadly, by concealing it. Thus ſecret Sinners becoming preſumptuouſly ſecure, many times, by ſome ſtrange, preternatural ſtroke of Divine Juſtice, are ſingled out to be the Monuments of God's ſeverelt Wrath. *Deut.* 29. from the 19th to the 23th.

The Concluſion of both Sermons, was thus directed to the Condemned.

Do not preſume to add iniquity to iniquity, in concealing your Impieties. This will make you incapable of Divine pardoning Mercy, your very Prayers in diſtreſs will be utterly rejected. The Sin which is covered, will cry louder to Heaven for Vengeance. Such daring Wretches ſhall never be inſtalled in the Righteouſneſs of the Mediator, as a Remedy to cure their Sin. Be ſilent therefore from all Excuſes, and Extenuations of your Guiltineſs; drawing up of any Umbrages to diminiſh Sins Vileneſs, will prove Aggravations rather, than relieve you at God's Tribunal. Sin it ſelf cries loud for Vengeance, tho no man impleads of it. The Omniſcient Lord ſets your moſt ſecret Sins, in the light of his Countenance. All things are open and diſſected to the Eyes of that God, to whom we muſt render anaccount of the moſt hidden Heart-ſins. Such are ſtyle obſerved, as accounted light and frivolous; yet, theſe moſt conform Satan's Empire in Men's Hearts. The higheſt Ingenuity of a Penitent, is to condemn himſelf before God, and to humble himſelf to thoſe he hath injured. But an over-haſty, undue applying of the Promiſes of Pardoning Mercy to an impenitent Sinner, is to flatter him to his eternal Ruin.

You forge a Pardon, which is high Treaſon againſt the Dignity of God's Grace; if you foreſtall it and ſeek it not, in God's Method, upon the Conditions of ſincere Repentance, and Converſion to him.

Tho you cannot particularize all your Sins, which are numberleſs, yet, to relieve you herein, God will accept of an ingenious Contrition of Heart, for the Original Depravation of your Nature, and ſuch particular Sins, which you can recount and charge your ſelves with; Therefore *David's* Sincerity train'd up, his Murder and Adultery, to the Spring-head thereof, viewing that he was conceiv'd and born in Sin.

Would you not, that God's Soul ſhould abhor and forſake you, under the extreams Tertors of Death. Then mourn for the ſecret Pollution of your Nature, and Malignity of your Hearts againſt the renewing Grace of Chriſt's Regenerating Spirit, forſake and deſight to cleave to him, as the Center of your Bleſſedneſs. Chriſt cannot condemn a Penitent Believer, as clothed with his perfect Righteouſneſs, and conformed to his Image, in an holy State. May this be the frame of your Heart, under the Agonies of Death, and you ſhall be admitted into Manſions of Celeſtial Bleſſedneſs, to reign with Chriſt in eternal Glory.

I proceed to give an Account of the Behaviour and Confeſſions of the Condemned Priſoners.

I. *Francis Wyner*, otherwiſe called Capt. *Wyner*, condemned for the Murther of *John Chandler*, being the chief Agent in a Riotous Aſſembly, raiſed in the *White-Fryers*, and perſiſted in, tho Sir *Edward Clark*, and Sir *Francis Child*, the then High-Sheriffs of *London*, Commanded that unlawful Aſſembly to depart. He is Aged betwixt 30 and 40 Years. He had been a Commander in ſeveral Merchant Ships Trading to the *Streights*, to the *Canary Iſlands*, to *Holland*, and other Countries. He ſerved under King *Charles* the II. in the Wars againſt the *Dutch*. He ſaid he had not perform'd thoſe ſolemn Vows of Reforming his Life, which he made to God, that he might be preſerved in the midſt of deadly Dangers. He acknowledged that he had been a great Sinner, eſpecily, in being overcome with exceſſive Drinking. Alſo, that he was guilty of frequent Swearing, not only, when on the Land, but in Commanding of his Ships-Company. I told him, that tho they would more effectually have been prevailed upon to have obſerved his Orders, had he ſet them a ſober, and good Example. But beſides, he ſaid that he had many other Sins to bewail. Murther and Robbery excepted. I deſired him not to reſt in the Formalities of Religion, but to beg of God a renewed Frame of Heart, which he could not obtain without a ſincere Repentance, for the extravagancies of his former Converſation. He replied, that he would call them to mind, that he might humble himſelf before God for them. I did not obſerve any conſiderable Grief in him for his Sins.

II. *Joſeph Manſfield*, condemned for Robbing on the Highway. He ſaid that he followed for ſome time the Employment of Husbandry, about 40 Miles from *London*; whither he came for more Enjoyment: But it did not offer it ſelf to him, ſo he led an idle Life, which expoſed him to Wants and bad Company. That he had neglected his Duty to God, and did not pray that he might be preſerved from his evil Inclinations. He ſaid that he had been a great Sinner many ways, but he endeavoured to get the Pardon of his Sins through God's Mercy. I replied, that it is not ſafe to rely on it, for eternal Bleſſedneſs, unleſs

of all, is unbecoming to the Heart to the Government of Christ's Spirit in it: that is, how defirer that the Lord would put his fear in it, that he might not sin against him, as he had done.

III. *Edward Tindle*, condemned for feeling a Mare and a Gelding. Aged 24 Years. He lived about *Mile-End*, and there kept a publick House of Entertaining Strangers, and their Horses. He endeavoured to call the Crime on others: But it was clear, from the Mouth of the *Lord Dacre*, that he had been guilty of excessive Drinking, and prophane Tongue-sins. He exercised no Calling, but was a Gamester.

IV. *William Mason*, condemned with *Robert Pressley*, for Felony, in Robbing Sir *John Friend* of *Hackney*, to him and Burglary, in Robbing Sir *John Friend* of *Hackney*, to the value of 60 l. *Martin* is Aged 23 Years. He was bred up in Learning at a *Latin* School: But his Father dying, compounding with his Creditors, and thereby was deprived him of a Fortune from whence very many do thrive, and further left him. He despised his Parents Counsel, and Education, and Instruction, he paid little regard to, and made him disobey and neglect God, and Sin, and bring himself to an idle Life: he was accustomed to Gaming, Temptations, and vain Expences, and to Robbing. He replied, that He said that his Poverty incited him to Robbing. He replied, that the contrary was inspected, for he had no offspring when he left it. He acknowledged that he was a young man Years, yet he had been a great sinner, and had frequently joyned with Sinners, and been guilty of both; he was acquainted with wicked Women, had been guilty of Swearing, cursing, Drinking, and other Sins. He said, that he under Death-like circumstances, he had not remembred his Promises to God: He drove God, for the future: So, that now, he desired his Repentance, and to get present Repentance, yet he could not, for he was a sinner, and God would change his Heart, as well as his Circumstances, and turn Expectation into Reality. He said, that he was a young man Years, yet he had been a great sinner, and had frequently joyned with Sinners, and been guilty of both; he was acquainted with wicked Women, had been guilty of Swearing, cursing, Drinking, and other Sins. He said, that he under Death-like circumstances, he had not remembred his Promises to God: He drove God, for the future: So, that now, he desired his Repentance, and to get present Repentance, yet he could not, for he was a sinner, and God would change his Heart, as well as his Circumstances, and turn Expectation into Reality. He said, that he had not offended him only in this Affliction, but in many others, even as young in